



THE
Lady's New-year's Gift:
 OR,
 ADVICE
 TO A
 DAUGHTER.

Under these following Heads, viz.

RELIGION,	FRIENDSHIPS,
HUSBAND,	CENSURE,
HOUSE,	VANITY and
FAMILY and	AFFECTATION,
CHILDREN,	PRIDE,
BEHAVIOUR and	DIVERSIONS.
CONVERSATION,	

By the Right Honourable
GEORGE Lord SAVILLE,
 Late Marquis and Earl of HALIFAX.

The Tenth Edition, exactly Copied.


L O N D O N:
 Printed for D. MIDWINTER, at the *Three*
Crowns in St. Paul's Church-yard, 1724.





THE
LADY's New-Year's-Gift:
OR,
ADVICE
TO A
DAUGHTER.

Dear DAUGHTER,

 I FIND, that even
our most pleasing
Thoughts will be
unquiet ; they will
be in motion ; and
the *Mind* can have
no rest whilst it is
possess'd by a darling Passion. You
are

4 *Advice to a Daughter*

are at present the chief Object of my *Care*, as well as of my *Kindness*, which sometimes throweth me into *Visions* of your being happy in the World, that are better suited to my partial *Wishes*, than to my reasonable *Hopes* for you. At other times, when my *Fears* prevail, I shrink as if I was struck, at the Prospect of *Danger*, to which a young Woman must be exposed. By how much the more *Lively*, so much the more *Liable* you are to be hurt; as the finest Plants are soonest nipped by the *Frost*. Whilst you are playing full of Innocence, the spiteful World will bite, except you are guarded by your *Caution*. Want of *Care* therefore, my dear Child, is never to be excused; since, as to *this* World, it hath the same Effect as want of *Vertue*. Such an early sprouting Wit requireth so much the more to be sheltered by some *Rules*, like something strew'd on tender Flowers to preserve them from being blasted. You must

Advice to a Daughter. 5

must take it well to be prun'd by so kind a Hand as that of a *Father*. There may be some Bitterness in meer Obedience: The natural Love of *Liberty* may help to make the Commands of a Parent harder to go down: Some inward Resistance there will be, where *Power* and not *Choice* maketh us move. But when a *Father* layeth aside his Authority, and perswadeth only by his Kindness, you will never answer it to Good Nature, if it hath not weight with you.

A great Part of what is said in the following *Discourse* may be above the present growth of your Understanding; but that becoming every Day Taller, will in a little time reach up to it, so as to make it easie to you. I am willing to begin with you before your Mind is quite form'd, that being the Time in which it is most capable of receiving a *Colour* that will last when it is mix'd with it. Few things are

6 *Advice to a Daughter.*

well learnt, but by early *Precepts*:
Those well infus'd, make them *Natural*: and we are never sure of retaining what is valuable, till by a continued *Habit* we have made it a Piece of us.

Whether my Skill can draw the Picture of a fine Woman, may be a Question: But it can be none, That I have drawn that of a kind *Father*: If you will take an exact Copy, I will so far presume upon my Workmanship, as to undertake you shall not make an ill *Figure*. Give me so much Credit as to try, and I am sure that neither your Wishes nor mine shall be disappointed by it.



RELIGION.

THE first thing to be considered, is *Religion*. It must be the chief Object of your Thoughts, since it would be a vain thing to direct

RELIGION. 7

rect your *Behaviour* in the World, and forget that which you are to have towards him who made it. In a strict Sense, it is the only thing necessary: You must take it into your *Mind*, and from thence throw it into your *Heart*, where you are to embrace it so close as never to lose the *Possession* of it. But then it is necessary to distinguish between the *Reality* and the *Pretence*.

Religion doth not consist in believing the Legend of the *Nursery*, where Children with their *Milk* are fed with the Tales of Witches, Hobgoblins, Prophecies, and Miracles. We suck in so greedily these early *Mistakes*, that our riper *Understanding* hath much ado to cleanse our *Minds* from this kind of *Trash*: The Stories are so entertaining, that we do not only believe them, but relate them; which makes the Discovery of the *Truth* somewhat grievous, when it makes us lose such a Field of *Impertinence*, where we might have

8 Advice to a Daughter.

have diverted our selves, besides the throwing some Shame upon us for having ever received them. This is making the *World* a *Jest*, and impugning to *God Almighty*, That the Province he assigneth to the Devil, is to play at Blind-mans buff, and shew Tricks with Mankind; and is so far from being *Religion*, that it is not *Sense*, and hath right only to be called that kind of Devotion, of which *Ignorance* is the undoubted *Mother*, without competition or dispute. These Mistakes are therefore to be left off with your Hanging-sleeves, and you ought to be as much out of countenance to be found with them about you, as to be seen playing with Babies, at an *Age* when other things are expected from you.

The next thing to be observ'd to you, is, That *Religion* doth as little consist in loud Answers and devout Convulsions at Church, or Praying in an extraordinary manner. Some Ladies are so extream stirring at Church,

RELIGION. 9

Church, that one would swear the *Worm* in their *Conscience* made them so unquiet. Others will have such a divided Face between a *Devout Goggle* and an *Inviting Glance*, that the unnatural Mixture maketh even the *best Looks* to be at that time ridiculous. These affected *Appearances* are ever suspected, like very strong *Perfumes*, which are generally thought no very good Symptoms in those that make use of them. Let your Earnestness therefore be reserved for your *Closet*, where you may have *God Almighty* to your self: In *Publick* be still and calm, neither undecently *Careless*, nor *Affected* in the other Extream.

It is not true Devotion, to put on an angry *Zeal* against those who may be of a differing Persuasion; *Partiality* to our selves makes us often mistake it for a *Duty*, to fall hard upon others in that Case; and being push'd on by *Self-conceit*, we strike without mercy, believing that

To *Advice to a Daughter.*

the *Wounds* we give are *Meritorious*, and that we are fighting *GOD ALMIGHTY'S* Quarrel; when the Truth is, we are only setting out our selves. Our *Devotion* too often breaketh out into that *Shape* which most agreeth with our particular *Temper*. The *Cholerick* grow into a hardned Severity against all who dissent from them; snatch at all the *Texts* of Scripture that suit with their *Complexion*; and because *GOD'S* Wrath was some time kindled, they conclude, That *Anger* is a *Divine Vertue*; and are so far from imagining their ill-natured *Zeal* requir-eth an *Apology*, that they value themselves upon it, and triumph in it. Others, whose Nature is more *Credulous* than Ordinary, admit no *Bounds* or *Measure* to it; they grow as proud of extending their *Faith*, as *Princes* are of enlarging their *Dominions*; not considering, that our *Faith*, like our *Stomach*, is capable of being overcharg'd; and that

RELIGION. 11

that as the last is destroyed by taking in more than it can digest, so our *Reason* may be extinguished by oppressing it with the Weight of too many strange things ; especially if we are forbidden to chew what we are commanded to swallow. The *Melancholy* and the *Sullen*, are apt to place a great Part of their *Religion* in Dejected or Ill-humour'd *Looks*, putting on an unsociable Face, and declaiming against the Innocent Entertainment of *Life*, with as much Sharpness as they could bestow upon the greatest *Crimes*. This generally is only a *Wizard*, there is seldom any thing real in it. No other thing is the better for being *Sour* ; and it would be hard that *Religion* should be so, which is the best of things. In the mean time it may be said with truth, that this *surly* kind of *Devotion* hath perhaps done little less hurt in the World, by frightening, than the most scandalous *Examples* have done by infecting it.

Ha-

12 *Advice to a Daughter.*

Having told you, in these few Instances, to which many more might be added, what is not true *Religion*; it is time to describe to you what is so. The ordinary *Definitions* of it are no more like it, than the common Sign-posts are like the Princes they would represent. The unskillful *Daubers* in all Ages have generally laid on such ill *Colours*, and drawn such harsh *Lines*, that the Beauty of it is not easily to be discerned: They have put in all the forbidding Features that can be thought of; and in the first place, have made it an irreconcilable Enemy to *Nature*, when, in reality, they are not only *Friends* but *Twins*, born together at the same time; and it is doing violence to them both, to go about to have them separated. Nothing is so kind and so inviting as true and *unsophisticated Religion*: Instead of imposing unnecessary Burdens upon our *Nature*, it easeth us of the greater weight of our *Passions*
or

RELIGION. 13

or *Mistakes*: Instead of subduing us with *Rigour*, it redeemeth us from the *Slavery* we are in to our selves, who are the most Severe Masters, whilst we are under the Usurpation of our *Appetites* let loose and not restrained.

Religion is a chearful thing, so far from being always at Cuffs with *Good Humour*, that it is inseparably united to it. Nothing unpleasant belongs to it, though the *Spiritual Cooks* have done their unskilful part to give an ill *Relish* to it. A wise *Epicure* would be *Religious* for the sake of *Pleasure*; Good Sense is the Foundation of both; and he is a *Bungler* who aimeth at true *Luxury*, but where they are join'd.

Religion is exalted *Reason*, refined and sifted from the grosser Parts of it. It dwelleth in the upper Region of the *Mind*, where there are fewer *Clouds* or *Mists* to darken or offend it: It is both the Foundation and the Crown of all *Vertues*: It is

Mora-

14 *Advice to a Daughter.*

Morality improved and raised to its Height, by being carried nearer *Heaven*, the only place where *Perfection* resideth. It cleanseth the *Understanding*, and brusheth off the Earth that hangeth about our *Souls*. It doth not want the *Hopes* and the *Terrors* which are made use of to support it ; neither ought it to descend to the borrowing any Argument out of it self, since there we may find every thing that should invite us. If we were to be hired to *Religion*, it is able to out-bid the corrupted World, with all it can offer to us, being so much the *Richer* of the two, in every thing where *Reason* is admitted to be a Judge of the Value.

Since this is so, it is worth your Pains to make *Religion* your Choice, and not to make use of it only as a *Refuge*. There are Ladies, who finding by the too visible decay of their good Looks, that they can shine no more by that *Light*, put on the *Varnish* of an *Affected Devotion*, to keep

RELIGION. 15

keep up some kind of Figure in the World. They take Sanctuary in the Church, when they are pursued by growing Contempt, which will not be stopt, but followeth them to the Altar. Such late Penitence is only a Disguise for the tormenting Grief of being no more Handsome. That is the killing Thought which draweth the Sighs and Tears, that appeareth outwardly to be applied to a better End.

There are many who have an *Aguish Devotion*, Hot and Cold Fits, long Intermiſſions, and violent Raptures. This Unevenness is by all means to be avoided. Let your Method be a steady Course of good Life, that may run like a smooth Stream, and be a perpetual Spring to furnish the continued *Exercise* of *Virtue*. Your *Devotion* may be earnest, but it must be unconstrain'd; and, like other Duties, you must make it your *Pleasure* too, or else it will have very little Efficacy. By
this

p6 *Advice to a Daughter.*

this Rule you may best judge of your own Heart. Whilst those *Duties* are *Joys*, it is an Evidence of their being sincere; but when they are a *Penance*, it is a sign that your *Nature* maketh some resistance; and whilst that lasteth, you can never be entirely secure of your self.

If you are often unquiet, and too nearly touch'd by the cross Accidents of *Life*, your *Devotion* is not of the right *Standard*; there is too much *Alloy* in it. That which is right and unmixt, taketh away the *Sting* of every thing that would trouble you: It is like a healing *Balm*, that extinguishes the Sharpness of the Blood; so this softeneth and dissolveth the *Anguish* of the *Mind*. A Devout *Mind* hath the Priviledge of being free from *Passions*, as some *Climates* are from all venomous kind of *Creatures*. It will raise you above the little *Vexations* to which others, for want of it, will be exposed, and bring you to a
Tem-

RELIGION. 17

Temper, not of stupid *Indifference*, but of such a wise *Resignation*, that you may live in the *World*, so as it may hang about you like a loose Garment, and not tied too close to you.

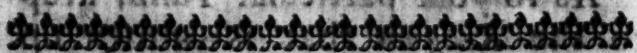
Take heed of running into that common *Error*, of applying God's Judgments upon particular Occasions. Our Weights and Measures are not competent to make the Distribution either of his *Mercy* or his *Justice*: He hath thrown a Veil over these things, which makes it not only an *Impertinence*, but a kind of *Sacrilege*, for us to give Sentence in them without his *Commission*.

As to your particular *Faith*, keep to the *Religion* that is grown up with you, both as it is the best in itself, and that the reason of staying in it upon that Ground is somewhat stronger for your Sex, than it will perhaps be allow'd to be for ours, in respect that the voluminous Enquiries into the *Truth*, by Reading, are less expected from you. The
Best

18 *Advice to a Daughter.*

Best of Books will be *Direction* enough to you not to change; and whilst you are fix'd and sufficiently confirm'd in your own *Mind*, you will do best to keep vain *Doubts* and *Scruples* at such a Distance, that they may give you no Disquiet.

Let me recommend to you a *Method* of being rightly inform'd, which can never fail: It is in short this: Get *Understanding*, and practise *Vertue*. And if you are so *Blessed* as to have those for your *Share*, it is not surer that there is a *God*, than it is, that by Him all *Necessary Truths* will be reveal'd to you.



H U S B A N D.

THAT which challengeth the next place in your *Thoughts*, is, how to live with a *Husband*. And though that is so large a *Word*, that few *Rules* can be fix'd to it which are

HUSBAND. 19

are unchangeable, the *Methods* being as various as the several *Temper*s of *Men* to which they must be suited ; yet I cannot omit some *General Observations*, which, with the Help of your own, may the better direct you in the Part of your Life upon which your *Happiness* most dependeth.

It is one of the *Disadvantages* belonging to your *Sex*, that young *Women* are seldom permitted to make their own *Choice* ; their Friends *Care* and *Experience* are thought safer *Guides* to them, than their own *Fancies* : and their *Modesty* often forbiddeth them to refuse when their *Parents* recommend, though their *inward Consent* may not entirely go along with it. In this Case there remaineth nothing for them to do, but to endeavour to make that easie which falleth to their *Lot*, and by a wise Use of every thing they may dislike in a *Husband*, turn that by *Degrees* to be very supportable, which,

20 *Advice to a Daughter.*

which, if neglected, might in time beget an *Aversion*.

You must first lay it down for a Foundation in general, That there is *Inequality* in the Sexes, and that for the better *Oeconomy* of the World, the *Men*, who were to be the Law-givers, had the larger share of *Reason* bestowed upon them, by which means your Sex is the better prepared for the *Compliance* that is necessary for the better Performance of those *Duties* which seem to be most properly assign'd to it. This looks a little uncourtly at the first Appearance; but upon Examination it will be found, that *Nature* is so far from being unjust to you, that she is partial on our Side. She hath made you such large *Amends* by other Advantages, for the seeming *Injustice* of the first Distribution, that the Right of Complaining is come over to our Sex. You have it in your power not only to free your selves, but to subdue your Masters, and

and without Violence throw both their *Natural* and *Legal Authority* at your Feet. We are made of differing *Temper*s, that our *Defect*s may the better be mutually supplied: Your *Sex* wanteth our *Reason* for your *Conduct*, and our *Strength* for your *Protection*: Ours wanteth your *Gentleness* to soften and to entertain us. The first Part of our Life is a good deal subjected to you in the *Nursery*, where you reign without *Competition*, and by that means have the advantage of giving the first *Impressions*. Afterwards you have stronger *Influences*, which, well managed, have more force on your behalf, than all our *Priviledges* and *Jurisdiction* can pretend to have against you. You have more *Strength* in your *Looks*, than we have in our *Laws*; and more *Power* by your *Tears*, than we have by our *Arguments*.

It is true, that the *Laws of Marriage* run in a harsher *Stile* towards your

22 *Advice to a Daughter.*

your Sex. *Obe*y is an ungenteel word, and less easie to be digested, by making such unkind Distinction in the Words of the Contract, and so very unsuitable to the Excess of Good *Manners*, which generally goes before it. Besides, the *Universality* of the Rule seemeth to be a *Grievance*, and it appeareth reasonable, that there might be an *Exemption* for extraordinary Women, from ordinary Rules, to take away the just Exception that lieth against the false Measure of *general Equality*.

It may be alledged by the *Counsel* retain'd by your Sex, that as there is in all other Laws, an Appeal from the *Letter* to the *Equity*, in Cases that require it; it is as reasonable, that some *Court* of a larger Jurisdiction might be erected, where some *Wives* might resort and plead *specially*. And in such Instances, where Nature is so kind, as to raise them above the *Level* of their own Sex, they might have *Relief*, and obtain

a Mitigation in their own Particular, of a Sentence which was given generally against *Woman-kind*. The Causes of Separation are now so very coarse, that few are confident enough to buy their Liberty at the Price of having their Modesty so exposed. And for Disparity of Minds, which above all other things requireth a Remedy, the Laws have made no Provision; so little refined are numbers of Men, by whom they are compil'd. This and a great deal more might be said to give a Colour to the Complaint.

But the Answer to it, in short, is, that the Institution of Marriage is too sacred to admit a Liberty of objecting to it; That the Supposition of yours being the weaker Sex, having without all doubt a good Foundation, maketh it reasonable to subject it to the Masculine Dominion; That no Rule can be so perfect, as not to admit some Exceptions; But the Law presumeth there would be so few found

24 *Advice to a Daughter.*

found in this Case, who would have a sufficient Right to such a Privilege, that it is safer some *Injustice* should be *conniv'd* at in a very few Instances; than to break into an Establishment, upon which the Order of Human Society doth so much depend.

You are therefore to make your best of what is *settled* by *Law* and *Custom*, and not vainly imagine, that it will be *changed* for your sake. But that you may not be discouraged, as if you lay under the Weight of an *incurable Grievance*, you are to know, that by a *wise* and *dexterous* Conduct, it will be in your Power to relieve your self from any thing that looketh like a Disadvantage to it. For your better Direction, I will give a hint of the most ordinary *Causes* of *Dissatisfaction* between Man and Wife, that you may be able by such a *Warning*, to live so upon your *Guard*, that when you shall be married, you may know how to *cure* your

HUSBAND. 25

your Husband's *Mistakes*, and to prevent your own.

First then you are to consider, you live in a Time which hath rendered some kind of Frailties so habitual, that they lay claim to large *Grains of Allowance*. The World in this is somewhat unequal, and our Sex seemeth to play the *Tyrant* in distinguishing *partially* for our selves, by making that in the utmost degree *Criminal* in the *Woman*, which in a *Man* passeth under a much gentler *Censure*. The Root and the Excuse of this Injustice, is the Preservation of Families from any *Mixture* which may bring a Blemish to them: And whilst the *Point of Honour* continues to be so placed, it seems unavoidable to give your Sex the greater share of the Penalty. But if in this it lieth under any *Disadvantage*, you are more than recompens'd, by having the *Honour of Families* in your keeping. The Consideration so great a *Trust* must give you, maketh full
B
Amends;

26 *Advice to a Daughter.*

Amends ; and this Power the World hath lodged in you, can hardly fail to restrain the Severity of an *ill* Husband, and to improve the Kindness and Esteem of a *good* one. This being so, remember, That next to the Danger of *committing* the Fault your self, the greatest is that of *seeing* it in your *Husband*. Do not seem to look or hear that way : If he is a Man of Sense, he will reclaim himself ; the Folly of it, is of it self sufficient to cure him : If he is not so, he will be provoked, but not reformed. To expostulate in these Cases, looketh like declaring War, and preparing Reprisals ; which to a *thinking Husband* would be a dangerous Reflection. Besides, it is so coarse a Reason which will be assigned for a Lady's too great Warmth upon such an Occasion, that Modesty no less than Prudence ought to restrain her : Since such an indecent Complaint makes a Wife much more ridiculous, than the Injury that provoketh

voked her to it. But it is yet worse, and more unskillful, to *blaze* it in the World, expecting it should rise up in Arms to take her part: Whereas she will find, it can have no other Effect, than that she will be served up in all Companies, as the *reigning Jest* at that time; and will continue to be the common Entertainment, till she is rescued by some *newer Folly* that cometh upon the Stage, and driveth her away from it. The Impertinence of such Methods is so plain, that it doth not deserve the Pains of being laid open. Be assured, that in these Cases your *Discretion* and *Silence* will be the most *prevailing Reproof*. An *Affected Ignorance*, which is seldom a *Virtue*, is a great one here: And when your *Husband* seeth how unwilling you are to be uneasy, there is no stronger Argument to persuade him not to be unjust to you. Besides, it will naturally make him more *yielding* in other things: And

28 *Advice to a Daughter.*

whether it be to cover or redeem his *Offence*, you may have the good Effects of it whilst it lasteth, and all that while have the most reasonable Ground that can be, of presuming such a behaviour will at last entirely convert him. There is nothing so glorious to a *Wife*, as a Victory so gain'd: A Man so reclaimed, is for ever after subjected to her *Virtue*; and her bearing for a time, is more than rewarded by a Triumph that will continue as long as her Life.

The next thing I will suppose, is, That your *Husband* may love *Wine* more than is convenient. It will be granted, That though there are Vices of a deeper Dye, there are none that have a greater *Deformity* than this, when it is not restrained: But with all this, the same Custom which is the more to be lamented for its being so general, should make it less uneasy to every one in particular who is to suffer by the Effects of it;

So

HUSBAND. 29

So that in the first Place, it will be no new thing if you should have a *Drunkard* for your *Husband*; and there is by too frequent Example evidence enough that such a thing may happen, and yet a *Wife* may live too without being miserable. *Self-Love* dictateth aggravating Words to every thing we feel; *Ruin* and *Misery* are the terms we apply to whatsoever we do not like, forgetting the Mixture allotted to us by the Condition of human Life, by which it is not intended, we should be quite exempt from Trouble. It is fair, if we can escape such a Degree of it as would oppress us, and enjoy so much of the pleasant Part as may lessen the ill Taste of such Things as are unwelcome to us. Every thing hath two Sides, and for our own Ease we ought to direct our Thoughts to that which may be least liable to Exception. To fall upon the worst Side of a *Drunkard*, giveth so unpleasant a Prospect, that

30 *Advice to a Daughter.*

it is not possible to dwell upon it. Let us pass then to the more *favourable Part*, as far as a *Wife* is concern'd in it.

I am tempted to say (if the Irregularities of the Expression could in strictness be justified) That a *Wife* is to thank G O D her *Husband* has *Faults*. Mark the seeming Paradox, my Dear, for your own Instruction, it being intended no further. A *Husband* without *Faults* is a dangerous Observer ; he hath an Eye so piercing, and seeth every thing so plain, that it is exposed to his full Censure. And though I will not doubt but that your *Virtue* will disappoint the sharpest Enquiries ; Yet few Women can bear the having all they say or do, *represented* in the clear Glafs of an Understanding without *Faults*. Nothing softneth the *Arrogance* of our *Nature*, like a Mixture of some *Frailties*. It is by them we are best told, that we must not strike too hard upon others, because

HUSBAND. 31

cause we ourselves do so often deserve blows : They pull our rage by the Sleeve, and whisper Gentleness to us in our Censure, even when they are rightly applied. The *Faults* and *Passions* of *Husbands* bring them down to you, and make them content to live upon less unequal Terms, then faultless men would be willing to stoop to; so haughty is Mankind till humbled by common Weakness and Defects, which in our corrupted State contribute more towards the reconciling us to one another, than all the *Precepts* of the *Philosophers* and *Divines*. So that where the *Errors* of our *Nature* make amends for the *Disadvantages* of yours, it is more your part to make use of the *Benefits*, than to quarrel at the *Faults*.

Thus in case a *Drunken Husband* should fall to your Share, if you will be wise and patient, his *Wine* shall be of your Side; it will throw a *Veil* over your *Mistakes*, and will set out and

32 *Advice to a Daughter.*

and improve every thing you do, that he is pleased with. Others will like him less, and by that means he may perhaps like you the more. When after having dined too well, he is received at home without a *Storm*, or so much as a *reproachful Look*, the *Wine* will naturally work out all in Kindness, which a *Wife* must encourage, let it be wrapped up in never so much Impertinence. On the other Side, it would boil up into *Rage*, if the mistaken *Wife* should treat him roughly, like a certain thing called a *kind Shrew*, than which the World, with all its Plenty, cannot shew a more senseless, ill-bred, forbidding Creature. Consider, that where the Man will give such frequent Intermissions of the Use of his *Reason*, the *Wife* insensibly getteth a Right of *Governing* in the Vacancy, and that raiseth her *Character* and *Credit* in the Family, to a higher Pitch, than perhaps could be done under a *sober Husband*,

Husband, who never putteth himself into an Incapacity of holding the *Reins*. If these are not intire *Consolations*, at least they are *Remedies* to some *Degree*. They cannot make *Drunkennes* a *Virtue*, nor a *Husband* given to it a *Felicity*; but you will do your self no ill Office in the endeavouring, by these Means, to make the best of such a *Lot*, in case it should happen to be yours, and by the help of a wise Observation, to make that very supportable which would otherwise be a *Load* that would oppress you.

The next Case I will put is, that your *Husband* may be *Cholerick* or *Ill-humour'd*. To this may be said, That *passionate* Men generally make amends at the Foot of the Account. Such a Man, if he is angry one Day without any Cause, will the next Day be as kind without any Reason. So that by marking how the *Wheels* of such a Man's Head are used to move, you may easily bring

34 Advice to a Daughter.

over all his Passion to your party. Instead of being struck down by his Thunder, you shall direct it where and upon whom you shall think it best applied. Thus are the *strongest Poisons* turn'd to the *best Remedies*; but then there must be *Art* in it, and a *skilful Hand*, else the least *bungling* maketh it mortal. There is a great deal of nice Care requisite to deal with a Man of this Complexion. *Choler* proceedeth from *Pride*, and maketh a Man so partial to himself, that he swelleth against *Contradiction*; and thinketh he is lessened if he is opposed. You must in this Case take heed of *increasing the Storm*, by an *unwary Word*, or *kindling the Fire* whilst the Wind is in a Corner which may blow it in your Face. You are dextrously to yield every thing till he beginneth to cool, and then by slow degrees you may rise and gain upon him: Your *Gentleness* well timed will, like a Charm, dispel his Anger ill placed;

a kind *Smile* will reclaim, when a *shrill* pettish *Answer* would provoke him; rather than fail, upon such Occasions, when other *Remedies* are too weak, a little *Flattery* may be admitted, which by being necessary, will cease to be criminal.

If *Ill Humours* and *Sullenness*, and not open and sudden Heat is his Disease, there is a way of treating that too, so as to make it a Grievance to be endured. In order to it, you are first to know, that naturally good *Sense* hath a mixture of *surly* in it: And there being so much *Folly* in the World, and for the most part so triumphant, it giveth frequent Temptations to raise the *Spleen* of Men who think right. Therefore that which may generally be called *ill Humour*, is not always a *Fault*; it becometh one, when either it is wrong applied, or that it is continued too long, when it is not so: For this Reason you must not too hastily fix an ill Name upon that which may per

36 *Advice to a Daughter.*

perhaps not deserve it; and though the Case should be, that your *Husband* might too sourly resent any thing he disliketh, it may so happen, that more blame shall belong to your *Mistake*, than to his *Ill Humour*. If a *Husband* behaveth himself sometimes with an *Indifference* that a *Wife* may think offensive, she is in the wrong to put the worst Sense upon it, if by any Means it will admit a better. Some *Wives* will call it *Ill Humour*, if their *Husbands* change their Style from that which they used whilst they made their first Addresses to them: Others will allow no *Intermission* or *Abatement* in the Expressions of Kindness to them, not enough distinguishing Times, and forgetting that it is impossible for Men to keep themselves up all their Lives to the Height of some *extravagant Moments*. A Man may at some Times be less careful in little things, without any cold or disobliging Reason for it: As a *Wife* may
be

be too expecting in smaller Matters without drawing upon herself the Inference of being *unkind*. And if your *Husband* should be really sullen, and have such frequent Fits, as might take away the Excuse of it, it concerneth you to have an Eye prepared to discern the first Appearances of Cloudy Weather, and to watch when the Fit goeth off, which seldom lasteth long if it is let alone. But whilst the Mind is sore, every thing galleth it; and that maketh it necessary to let the *Black Humour* begin to spend it self, before you come in and venture to undertake it.

If in the Lottery of the World you should draw a *Covetous Husband*, I confess it will not make you proud of your good *Luck*; yet even such a one may be endured too, though there are few Passions more untractable than that of *Avarice*. You must first take care that your *Definition* of *Avarice* may not be a Mistake.

You

38 *Advice to a Daughter.*

You are to examine every Circumstance of your *Husband's* Fortune, and weigh the Reason of every thing you expect from him, before you have Right to pronounce the Sentence. The Complaint is now so general against all *Husbands*, that it giveth great Suspicion of its being often ill-grounded ; it is impossible they should all deserve that Censure, and therefore it is certain that it is many times misapplied. He that *spareth* in every thing, is an *inexcusable Niggard* ; He that *spareth* in nothing, is an *inexcusable Madman*. The *Mean* is, to spare in what is least necessary, to lay out more liberally in what is most required in our several Circumstances. Yet this will not always satisfy. There are *Wives* who are impatient of the Rules of Oeconomy, and are apt to call their *Husband's* Kindness into question, if any other Measure is put to their Expence than that of their own Fancy. Be sure to avoid this dangerous

rous Error, such a Partiality to your self, which is so offensive to an understanding Man, that he will very ill bear a *Wife's* giving herself such an injurious *Preference* to all the *Family*, and whatever belongeth to it.

But to admit the worst, and that your *Husband* is really a *Close-handed Wretch*, you must in this, as in other Cases, endeavour to make it less afflicting to you; and first you must observe *seasonable Hours* of speaking, when you offer any thing in opposition to this reigning Humour; a *third Hand* and a *wise Friend*, may often prevail more than you will be allowed to do in your own Cause. Sometimes you are dextrously to go along with him in things where you see that the niggardly part of his Mind is most predominant, by which you will have the better Opportunity of perswading him in things where he may be more indifferent. Our *Passions* are very unequal, and are apt to be raised or less-

40 *Advice to a Daughter.*

lessened, according as they work upon different Objects; they are not to be stopped or restrained in those things where our Mind is more particularly engaged. In other Matters they are more tractable, and will sometimes give Reason a Hearing, and admit a fair Dispute. More than that, there are few Men, even in this Instance of *Avarice*, so entirely abandon'd to it, that at some Hours, and upon some Occasions, will not forget their Natures, and for that time turn Prodigal. The same Man who will *grudge* himself what is necessary, let his *Pride* be raised and he shall be *profuse*; at another time his *Anger* shall have the same Effect; a Fit of *Vanity*, *Ambition*, and sometimes of *Kindness*, shall open and enlarge his *narrow Mind*; a Dose of Wine will work upon this tough Humour, and for the time dissolve it. Your business must be, if this Case happeneth, to watch these *critical Moments*, and not let one

H U S B A N D. 41

one of them slip without making your Advantage of it: And a *Wife* may be said to want *Skill*, if by these Means she is not able to secure her self in a good Measure against the Inconveniencies this scurvy Quality in her *Husband* might bring upon her, except he should be such an incurable *Monster* as I hope will never fall to your Share.

The last Supposition I will make, is, That if your *Husband* should be *weak* and *incompetent* to make Use of the Privileges that belong to him: It will be yielded, that such a one leaveth room for a great many Objections. But GOD Almighty seldom sendeth a *Grievance* without a *Remedy*, or at least such a Mitigation as taketh away a great Part of the Sting, and the Smart of it. To make such a *Misfortune* less heavy, you are first to bring to your Observation, That a *Wife* very often maketh a better Figure, for her *Husband's* making no great one: And there

42 *Advice to a Daughter.*

there seemeth to be little Reason, why the same *Lady* that chuseth a *Waiting Woman* with *worse Looks*, may not be content with a *Husband* with *less Wit*; the Argument being equal from the Advantage of the Comparison. If you will be more ashamed in some Cases, of such a *Husband*, you will be less afraid than you would perhaps be of a wise one. His *unseasonable Weakness* may no doubt sometimes grieve you; but then set against this, that it giveth you the *Dominion*, if you will make the right Use of it. It is next to his being dead, in which Case the *Wife* hath Right to Administer; therefore be sure, if you have such an Idiot, that none except yourself may have the benefit of the Forfeiture: Such a Fool is a dangerous Beast, if others have the keeping of him; and you must be very undexterous, if when your *Husband* shall resolve to be an *Ass*, you do not take care he may be your *Ass*. But you must

H U S B A N D. 43

must go skillfully about it, and above all things, take heed of distinguishing in Publick what kind of *Husband* he is: Your inward Thoughts must not hinder the outward Payment of the Consideration that is due to him: Your *slighting* him in *Company*, besides that it would, to a discerning By-stander, give too great Encouragement for the making nearer Applications to you, is in it self such an undecent way of assuming, that it may provoke the tame Creature to break loose, and to shew his *Dominion* for his Credit, which he was content to forget for Ease. In short, the surest and most approved Method will be, to do like a wise *Minister* to an easie *Prince*; first give him the Orders you afterwards receive from him.

With all this, that which you are to pray for, is a *Wise Husband*; one that by knowing how to be a *Master*, for that very Reason will not
 let

44 *Advice to a Daughter.*

let you feel the Weight of it ; one whose Authority is so softened by his Kindness, that it giveth you Ease without abridging your *Liberty* ; one that will return so much Tenderness for your *Just Esteem* of him, that you will never want *Power*, though you will seldom care to use it. Such a *Husband* is as much above all the other kinds of them, as a rational *Subjection* to a Prince, great in himself, is to be preferr'd before the Disquiet and Uneasiness of *Unlimited Liberty*.

Before I leave this Head, I must add a little concerning your *Behaviour* to your *Husband's Friends*, which requireth the most refined Part of your Understanding to acquit your self well of it. You are to study how to live with them, with more care than you are to apply to any other Part of your Life ; especially at first, that you may not stumble at the first setting out. The *Family* into which you are grafted will generally

nerally be apt to expect, that like a Stranger in a Foreign Country, you should conform to their Methods, and not bring in a new Model by your own Authority. The *Friends* in such a Case are tempted to rise up in Arms as against an unlawful Invasion; so that you are with the utmost Caution to avoid the least Appearances of any thing of this Kind. And that you may with less Difficulty afterwards give your Directions, be sure at first to receive them from your *Husband's* Friends. Gain them to you by early applying to them, and they will be so satisfied, that as nothing is more thankful than Pride, when it is complied with, they will strive which of them shall most recommend you: and when they have helped you to take root in your *Husband's* good Opinion, you will have less Dependence upon theirs; though you must not neglect any reasonable Means of preserving it. You are to consider, that a
Man

46 *Advice to a Daughter.*

Man governed by his *Friends*, is very easily inflamed by them ; and that one who is not so, will yet for his own sake expect to have them considered. It is easily improved to a Point of Honour in a *Husband*, not to have his *Relations* neglected ; and nothing is more dangerous, than to raise an Objection, which is grounded upon *Pride* : It is the most stubborn and lasting Passion we are subject to, and where it is the first Cause of the *War*, it is very hard to make a secure *Peace*. Your *Caution* in this is of the last Importance to you.

And that you may the better succeed in it, carry a strict Eye upon the *Impertinence* of your Servants ; take heed that their *ill Humour* may not engage you to take Exceptions, or their too much assuming in small Matters, raise Consequences which may bring you under great Disadvantage. Remember that in the Case of a *Royal Bride*, those about her are gene-

generally so far suspected to bring in a Foreign Interest, that in most Countries they are insensibly reduced to a very small Number, and those of so low a Figure, that it doth not admit the being *Jealous* of them. In little and in the Proportion, this may be the Case of every *New-married Woman*, and therefore it may be more advisable for you, to gain the *Servants* you find in a Family, than to tie your self too fast to those you carry into it.

You are not to overlook these small Reflexions, because they may appear low and inconsiderable; for it may be said, that as the *greatest Streams* are made up of the *small Drops* at the Head of the Springs from whence they are derived; so the *greater Circumstances* of your Life will be in some degree directed by these seeming *Trifles*; which having the Advantage of being the first Acts of it, have a greater Effect than singly

48 *Advice to a Daughter.*

ly in their own Nature they could pretend to.

I will conclude this Article with my Advice, That you would, as much as Nature will give you leave, endeavour to forget the great *Indulgence* you have found at Home. After such a gentle Discipline as you have been under, every thing you dislike will seem the harsher to you. The Tenderness we have had for you, *my Dear*, is of another nature, peculiar to kind Parents, and differing from that which you will meet with first in any Family, into which you shall be transplanted; and yet they may be very kind too, and afford no justifiable Reason to you to complain. You must not be frightened with the first Appearances of a *differing Scene*; for when you are used to it, you may like the House you go to better than that you left; and your *Husband's* Kindness will have so much Advantage of ours, that we shall yield up all *Competition*,
and

House, Family, &c. 49

and as well as we love you, be very well contented to surrender to such a *Rival*.

**HOUSE, FAMILY,
and CHILDREN.**

YOU must lay before you, *My Dear*, there are Degrees of Care to recommend your self to the World in the several Parts of your Life. In many things, tho' the doing them well may raise your *Credit* and *E-
steem*, yet the Omission of them would draw no immediate Re-
proach upon you : In others, where your Duty is more particularly ap-
plied, the *Neglect* of them is amongst those Faults which are not forgiven,
and will bring you under a *Censure*, which will be much a heavier Thing than the Trouble you would avoid. Of this Kind is the *Government* of
C your

50 *Advice to a Daughter.*

your *House, Family, and Children*; which since it is the Province allotted to your Sex, and that the *discharging it well*, will, for that Reason, be expected from you, if you either desert it out of *Laziness* or manage it ill for want of *Skill*, instead of a *Help* you will be an *Incumbrance* to the *Family*, where you are plac'd.

I must tell you, that no *Respect* is lasting but that which is produced by our being in some degree useful to those that pay it. Where that faileth the *Homage* and the *Reverence* go along with it, and fly to others where something may be expected in exchange for them. And upon this Principle the *Respects* even of the *Children* and the *Servants* will not stay with one that doth not think them worth their *Care*; and the old *House-keeper* shall make a better *Figure* in the *Family*, than the *Lady* with all her fine *Cloaths*, if she willfully relinquishes her *Title* to the *Government*. Therefore take heed of
car-

House, Family, &c. 51

carrying your good *Breeding* to such a height, as to be good for nothing, and to be proud of it. Some think it hath a great Air to be above troubling their Thoughts with such ordinary things as their *House* and *Family*; others dare not admit *Cares* for fear they should hasten *Wrinkles*; mistaken *Pride* maketh some think they must keep themselves up, and not descend to these Duties, which do not seem enough refin'd for great *Ladies* to be employ'd in; forgetting all this while, that it is more than the greatest *Princes* can do, at once to preserve Respect, and to neglect their *Businels*. No *Age* ever erected *Altars* to insignificant *Gods*: They had all some *Quality* applied to them to draw *Worship* from *Mankind*; this maketh it the more unreasonable for a *Lady* to expect to be considered, and at the same time resolve not to deserve it. *Good Looks* alone will not do; they are not such a lasting *Tenure*, as to be relied upon;

52 *Advice to a Daughter.*

and if they should stay longer than they usually do, it will by no means be safe to depend upon them : For when time hath abated the Violence of the first liking, and that the *Napp* is a little worn off, though still a good Degree of Kindness may remain, Men recover their Sight which before might be dazzled, and allow themselves to object as well as to admire.

In such a Case, when a *Husband* seeth an empty airy thing sail up and down the House to no kind of Purpose, and look as if she came thither only to make a Visit : When he findeth that after her *Emptiness* hath been extreme busy about some very senseless Thing, she eats her Breakfast half an Hour before Dinner, to be at greater Liberty to afflict the Company with her Discourse ; then calleth for her Coach, that she may trouble her Acquaintance, who are already cloy'd with her : And having some proper *Dialogues*

House, Family, &c. 53

logues ready to display her *Foolish Eloquence* at the Top of the Stairs, she setteth out like a Ship out of the Harbour, laden with Trifles, and cometh back with them: At her Return she repeateth to her faithful Waiting-Woman, the *Triumphs* of that Day's *Impertinence*; then wrapped up in Flattery and clean Linnen, goeth to Bed so satisfied, that it throweth her into pleasant Dreams of her own Felicity. Such a one is seldom serious but with her *Taylor*; her *Children* and *Family* may now and then have a random Thought, but she never taketh aim but at something very impertinent. I say, when a *Husband*, whose Province is without Doors, and to whom the OEconomy of the House would be in some Degree indecent, findeth no Order nor Quiet in his *Family*, meeteth with *Complaints* of all Kinds springing from this Root; the mistaken Lady, who thinketh to make amends for all this, by having a

54 *Advice to a Daughter.*

well-chosen *Petticoat*, will at last be convinced of her *Error*, and with Grief be forced to undergo the Penalties that belong to those who are willfully *insignificant*. When this scurvy Hour cometh upon her, she first groweth *angry*; then when the time of it is past, would perhaps grow *wiser*, not remembering that we can no more have *Wisdom* than *Grace*, whenever we think fit to call for it. — There are Times and Periods fixed for both; and when they are too long neglected, the Punishment is, that they are *irrecoverable*, and nothing remaining but an useless *Grief* for the Folly of having thrown them out of our Power. You are to think what a mean Figure a Woman maketh, when she is so degraded by her own Fault; whereas there is nothing in those Duties which are expected from you, that can be a lessening to you, except your want of *Conduct* makes it so. You may love your *Children* without
living

House, Family, &c. 55

living in the Nursery, and you may have a competent and discreet Care of them, without letting it break out upon the Company, or exposing your self by turning your Discourse that way; which is a kind of *Laying Children* to the *Parish*, and it can hardly be done any where, that those who hear it will be so forgiving, as not to think they are overcharged with them. A Woman's *Tenderness* to her *Children* is one of the least deceitful Evidences of her *Virtue*; but yet the way of expressing it, must be subject to the *Rules* of good *Breeding*. And though a *Woman* of *Quality* ought not to be less kind to them, than *Mothers* of the meanest *Rank* are to theirs, yet she may distinguish herself in the *Manner*, and avoid the coarse *Methods* which in *Women* of a lower *Size* might be more excusable. You must begin early to make them love you, that they may obey you. This *Mixture* is no where more necessary than

56 *Advice to a Daughter.*

in Children. And I must tell you, that you are not to expect Returns of Kindness from yours, if you ever have any, without Grains of Allowance; and yet it is not so much a *Defect* in their good *Nature*, as a *Shortness* of *Thought* in them. Their first *Insufficiency* maketh them lean so entirely upon their *Parents* for what is *necessary*, that the *Habit* of it maketh them continue the same *Expectations* for what is unreasonable; and as often as they are *denied*, so often they think they are *injur'd*: And whilst their *Reason's* yet in the *Cradle*, their *Anger* looketh no farther than the thing they long for and cannot have; and to be *displeased* for their own *good*, is a *Maxim* they are very slow to understand: So that you may conclude, the first *Thoughts* of your *Children* will have no small Mixture of *Mutiny*; which being so natural, you must not be angry, except you would encrease it. You must deny them as seldom as you can, and when

when there is no avoiding it, you must do it *gemly*; you must flatter away their ill Humour, and take the next Opportunity of pleasing them in some other thing, before they either ask or look for it. This will strengthen your *Authority*, by making it soft to them; and confirm their *Obedience*, by making it their Interest. You are to have as strict a Guard upon yourself amongst your *Children*, as if you were amongst your *Enemies*. They are apt to make wrong Inferences, to take Encouragement from half Words, and misapply what you may say or do, so as either to lessen their *Duty* or to extend their *Liberty* farther than is convenient. Let them be more in awe of your *Kindness* than of your *Power*. And above all, take heed of supporting a *Favourite Child* in its Impertinence, which will give Right to the rest of claiming the same Privilege. If you have a divided Number, leave the *Boys* to the *Father's*

38 *Advice to a Daughter.*

More peculiar Care, that you may with the greater Justice pretend to a more immediate Jurisdiction over those of your own Sex. You are to live so with them, that they may never chuse to avoid you, except when they have *offended*, and then let them tremble, that they may distinguish: But their Penance must not continue so long as to grow too *sober* upon their *Stomachs*, that it may not *hard*en instead of *correcting* them: The kind and severe Part must have their several *Turns* seasonably applied; but your *Indulgence* is to have the broader Mixture, that *Love*, rather than *Fear*, may be the Root of their *Obedience*.

Your *Servants* are in the next Place to be considered; and you must remember not to fall into the Mistake of thinking, that because they receive Wages, and are so much *Inferiour* to you, therefore they are *below* your Care to know how to manage them. It would be as good Reason

House, Family, &c. 59

Reason for a Master Workman to despise the *Wheels* of his *Engines*, because they are made of *Wood*. These are the *Wheels* of your *Family*; and let your *Directions* be never so faultless; yet if these *Engines* stop or move wrong, the whole *Order* of your *House* is either at a stand, or discomposed. Besides, the *Inequality* which is between you, must not make you forget, that *Nature* maketh no such *Distinction*, but that *Servants* may be looked upon as *humble Friends*, and that *Returns* of *Kindness* and good *Usage*, are as much due to such of them as deserve it, as their *Service* is due to us when we require it. A foolish *Haughtiness* in the *Style* of speaking, or in the manner of commanding them, is in it self very undecent; besides that it begetteth an *Aversion* in them, of which the least ill Effect to be expected is, that they will be slow and careless in all that is enjoined them: And you will find it true by your *Experience*, that you will

60 *Advice to a Daughter.*

will be so much the more obey'd as you are less imperious. Be not too hasty in giving your Orders, nor too angry when they are not altogether observ'd, much less are you to be foud, and too much disturbed: An Evenness in distinguishing when they do well or ill, is that which will make your Family move by a Rule, and without Noise, and will the better set out your Skill in conducting it with Ease and Silence, that it may be like a well-disciplined Army, which knoweth how to anticipate the Orders that are fit to be given them. You are never to neglect the Duty of the present Hour, to do another Thing, which though it may be better in it self, is not to be unreasonably preferred. Allot well chosen Hours for the Inspection of your Family, which may be so distinguished from the rest of your Time, that the necessary Cares may come in their proper Place, without any Influence upon your good Humour,

House, Family, &c. 61

mour, or Interruption to other things. By these Methods you will put your self in Possession of being valued by your Servants, and then their Obedience will naturally follow.

I must not forget one of the greatest *Articles* belonging to a *Family*, which is the *Expence*. It must not be such, as by failing either in the Time or Measure of it, may rather draw *Censure* than gain *Applause*. If it was well examined, there is more Money given to be laugh'd at, than for any one Thing in the World, though the Purchasers do not think so. A well stated Rule is like the *Line*, when that is once pass'd we are under another *Pole*; so the first straying from a *Rule*, is a Step towards making that which was before a *Virtue*, to change its Nature, and to grow either into a *Vice*, or at least an *Impertinence*. The Art of laying out Money wisely, is not attained to without a great deal of thought; and it is yet more difficult in the Case of

a

62 Advice to a Daughter.

a Wife, who is accountable to her Husband for her Mistakes in it. It is not only his Money, his Credit too is at Stake, if what lyeth under the Wife's Care is managed; either with undecent Thrift, or too loose Profusion. You are therefore to keep the Mean between these two Extremes; and it being hardly possible to hold the Ballance exactly even, let it rather incline toward the liberal Side, as more suitable to your Quality, and less subject to Reproach. Of the two a little Money mispent is sooner recovered, than the Credit which is lost by having it unhandlously saved; and a wife Husband will less forgive a shameful Piece of Parsimony, than a little Extravagance, if it be not too often repeated. His Mind in this must be your chief Direction; and his Temper, when once known, will in a great Measure justify your Part in the Management, if he is pleased with it.

In

House, Family, &c. 63

In your *Cloaths* avoid too much Gaudy; do not value yourself upon an *Embroider'd Gown*; and remember, that a *reasonable Word*, or an *obliging Look*, will gain you more Respect than all your *fine Trappings*. This is not said to restrain you from a *decent Compliance* with the World, provided you take the wiser, and not the foolish Part of your Sex for your Pattern. Some *Distinctions* are to be allowed, whilst they are well suited to your *Quality* and *Fortune*; and in the Distribution of the Expence, it seemeth to me that a *full attendance* and *well-chosen Ornaments* for your House, will make you a better Figure, than too much *glittering* in what you wear, which may with more ease be imitated by those that are below you. Yet this must not tempt you to starve every thing but your own Apartments; or in order to more Abundance there, give just cause to the least Servant you have, to complain of the want of what is

ne-

64 *Advice to a Daughter*

necessary. Above all, fix it in your Thoughts an unchangeable *Maxim*, That nothing is *truly fine*, but what is *fit*, and that just so much as is proper for your *Circumstances* of their several Kinds, is much finer than all you can add to it. When you once break through these Bounds, you launch into a wide Sea of *Extravagance*; every thing will become necessary, because you have a mind to it; not because it is *fit* for you, but because somebody else *hath* it. This *Lady's Logic* setteth Reason upon its Head, by carrying the Rule from *Things* to *Persons*, and appealing from what is right to every Foel that is in the wrong. The word *necessary* is miserably applied, it disordereth *Families* and overturneth *Government*, by being so abused. Remember that *Children* and *Fools* want every thing, because they want *Wis* to distinguish; and therefore there is no stronger Evidence of a *crazy Understanding*, than the making too large a Catalogue

logue of things necessary, when in truth there are so very few things that have a right to be placed in it. Try every thing first in your *Judgment*, before you allow it a place in your *Desire*; else your *Husband* may think it as necessary for him to deny, as it is for you to have whatever is unreasonable; and if you shall too often give him that Advantage, the Habit of *Refusing* may perhaps reach to things that are not unfit for you.

There are unthinking *Ladies*, who do not enough consider, how little their own Figure agreeth with the *fine Things* they are so proud of. Others when they have them, will hardly allow them to be visible; they cannot be seen without *Light*, and that is many Times so saucy and so prying, that like a too forward *Gallant*, it is to be forbid the *Chamber*. Some, when you are ushered into their *Dark Ruelle*, it is with such solemnity, that a Man would swear there

66 *Advice to a Daughter.*

there were something in it, till the *Unskillful Lady* breaketh silence, and beginneth a Chat, which discovereth it is a Poppet-Play with Magnificent Scenes. Many esteem things rather as they are hard to be gotten, than that they are worth getting: This looketh as if they had an Interest to pursue that Maxim, because a great Part of their own *Value* dependeth upon it. Truth in these Cases would be often *unmannerly*, and might derogate from the *Perogative* great *Ladies* would assume to themselves, of being distinct Creatures from those of their Sex, which are inferiour, and of less difficult Access.

In other things too, your Condition must give the Rule to you, and therefore it is not a Wife's Part to aim at more than a bounded *Liberty*; the farther Extent of that *Quality* (otherwise to be commended) belongeth to the *Husband*, who hath better Means for it. *Generosity* wrong placed becometh a *Vice*. It is no more

House, Family, &c. 67

more a *Virtue* when it groweth into an *Inconvenience*. *Virtues* must be enlarged or restrained, according to differing *Circumstances*. A *Princely Mind* will undo a *private Family*: Therefore things must be suited, or else they will not deserve to be commended, let them in themselves be never so valuable: And the *Expectations* of the *World* are best answered, when we acquit our selves in that manner which seemeth to be prescrib'd to our several *Conditions*, without usurping upon those *Duties*, which do not so particularly belong to us.

I will close the *Consideration* of this *Article* of *Expence*, with this short Word: Do not fetter your self with such a *Restraint* in it as may make you *remarkable*; but remember that *Virtue* is the greatest *Ornament*, and good *Sense* the best *Equipage*.

B E H A-

BEHAVIOUR and
CONVERSATION.

IT is time now to lead you out of your *House* into the *World*. A dangerous Step; where your *Virtue* alone will not secure you, except it is attended with a great deal of *Prudence*. You must have both for your *Guard*, and not stir without them. The *Enemy* is abroad, and you are sure to be taken, if you are found straggling. Your *Behaviour* is therefore to incline strongly towards the *reserv'd Part*; your *Character* is to be immoveably fixed upon that Bottom, not excluding a Mixture of greater Freedom, as far as it may be innocent and well-timed. The *Extravagances* of the Age hath made *Caution* more necessary; and by the same Reason that the too great Licence of ill Men hath by Consequence

quence in many things restrained the lawful Liberty of those who did not abuse it, the unjustifiable Freedoms of some of your Sex have involved the rest in the Penalty of being reduced. And though this cannot so alter the Nature of Things, as to make that *Criminal* which is in it self *indifferent*; yet if it maketh it *dangerous*, that alone is sufficient to justify the *Restraint*. A close Behaviour is the fittest to receive *Virtue* for its constant *Guest*, because there, and there only, it can be secure. Proper *Reserves* are the Out-works, and must never be deserted by those who intend to keep the Place; they keep off the Possibilities not only of being *taken*, but of being *attempted*; and if a Woman seeth Danger, tho' at never so remote a Distance, she is for that Time to shorten her *Line of Liberty*. She who will allow herself to go to the utmost *Extent* of every thing that is *lawful*, is so very near going farther,

70 *Advice to a Daughter.*

ther, than those who lie at watch, will begin to count upon her.

Mankind, from the double Temptation of *Vanity* and *Desire*, is apt to turn every thing a *Woman* doth to the *hopeful side*; and there are few who dare to make an impudent Application, till they discern something which they are willing to take for an *Encouragement*. It is safer therefore to prevent such *Forwardness*, than to go about to cure it. It gathereth Strength by the first *Allowances*, and claimeth a Right from having been at any time suffered with Impunity. Therefore nothing is with more care to be avoided, than such a kind of *Civility* as may be mistaken for *Invitation*; and it will not be enough for you to keep your self free from any criminal *Engagements*; for if you do that which either raiseth *Hopes*, or creareth *Discourse*, there is a Spot thrown upon your Good Name; and those kind of Stains are the harder to be taken

BEHAVIOUR, &c. 71

taken out, being dropped upon you by the *Man's Vanity*, as well as by the *Woman's Malice*.

Most Men are in one sense *Platonic Lovers*, though they are not willing to own that *Character*. They are so far *Philosophers*, as to allow, that the greatest Part of Pleasure lieth in the *Mind*; and in pursuance of that *Maxim*, there are few who do not place the *Felicity* more in the *Opinion* of the *World*, of their being *prosperous Lovers*, than in the *Blessing* itself, how much soever they appear to value it. This being so, you must be very cautious not to gratify these *Cameleons* at the Price of bringing a *Cloud* upon your *Reputation*, which may be deeply wounded, tho' your *Conscience* is unconcern'd.

Your own Sex too will not fail to help the least Appearance that giveth a *Handle* to be ill-turned. The best of them will not be displeased to improve their own *Value*, by laying
others

72 *Advice to a Daughter.*

others under a *Disadvantage*, where there is a fair *Occasion* given for it. It distinguisheth them still the more: Their own *Credit* is more exalted, and like a *Picture* set off with *Shades*, shineth more when a *Lady*, either less *innocent* or less *discreet*, is set near, to make them appear so much the brighter. If these lend their *Breath* to blast such as are so unwary as to give them this *Advantage*, you may be sure there will be a stronger *Gale* from those, who, besides *Malice* or *Emulation*, have an *Interest* too, to strike hard upon a virtuous *Woman*. It seemeth to them that their *Load* of *Infamy* is lessened, by throwing part of it upon others: So that they will not only improve when it lieth in their way, but take pains to find out the least *Mistake* an *innocent Woman* committeth, in *Revenge* of the *Injury* she doth in leading a *Life* which is a *Reproach* to them. With these you must be extreme wary, and neither provoke them

BEHAVIOUR, &c. 73

them to be *angry*, nor invite them to be *intimate*.

To the *Men* you are to have a *Behaviour* which may secure you, without offending them. No ill-bred affected *Shyness*, nor a *Roughness*, unsuitable to your *Sex*; and unnecessary to your *Virtue*; but a *Way of Living* that may prevent all *Course of Galleries* or *unmannerly Freedoms*; Looks that forbid without *Rudeness*, and oblige without *Invitation*, or leaving room for the fancy Inferences *Men's Vanity* suggesteth to them upon the least *Encouragements*. This is so very nice, that it must engage you to have a perpetual *Watch* upon your *Eyes*, and to remember that one careless *Glance* giveth more Advantage than a *hundred Words* not-enough-considered; the *Language of the Eyes* being very much the most significant and the most observed.

Your *Civility*, which is always to be preserved, must not be carried to a *Compliance*, which may betray you

D

into

74 Advice to a Daughter.

into irrecoverable Mistakes. This French ambiguous Word *Complaisance* hath led your Sex into more blame, than all other Things put together. It carrieth them by Degrees into a certain Thing, called a good kind of *Woman*, an easy idle Creature, that doth neither Good nor Ill but by chance, hath no Choice, but leaveth that to the Company she keepeth. Time, which by degrees addeth to the Signification of Words, hath made her, according to the modern Stile, little better than one who thinketh it a Rudeness to deny when civilly required, either her Service in Person, or her friendly Assistance, to those who would have a Meeting, or want a Confidant. She is a certain Thing always at hand, an easie Companion, who hath ever great Compassion for distressed Lovers: She censureth nothing but Rigour, and is never without a Plaister for a wounded Reputation, in which chiefly lieth her Skill in Chirurgery. She seldom hath the

Pro-

BEHAVIOUR, &c. 75

Propriety of any particular *Gallant*, but liveth upon *Brokage*, and waiteth for the Scraps her Friends are content to leave her.

There is another *Character* not quite so criminal, yet not less ridiculous: which is that of a *good-humour'd Woman*, one who thinketh she must always be in a *Laugh*, or a broad *Smile*, because *Good-Humour* is an obliging *Quality*: thinketh it less ill Manners to talk *impertinently* than to be silent in Company. When such a prating *Engine* rideth *Admiral*, and carrieth the *Lamborn* in a *Circle* of *Fools*, a *cheerful Coxcomb* coming in for a *Recruit*, the *chattering* of *Monkey* is a better Noise than such a *Concert* of *senseless Merriment*. If she is applauded in it, she is so encouraged, that, like a *Ballad-singer*, who if commended breaketh his Lungs, she letteth herself loose, and overflowereth upon the Company. She conceiveth that Mirth is to have no *Intermission*, and therefore she will

76 *Advice to a Daughter.*

carry it about with her, though it be to a *Funeral*; and if a Man should put a familiar Question, she doth not know very well how to be angry, for then she would be no more that pretty thing called a *Good-humour'd Woman*. This Necessity of appearing at all Times to be so infinitely pleased is a grievous Mistake; since in a *handsome Woman* that *Invitation* is unnecessary; and in one who is not so, ridiculous. It is not intended by this, that you would forswear *Laughing*; but remember, that Fools being always painted in that Posture, it may fright those who are wise from doing it too frequently, and going too near a Copy which is so little inviting; and much more from doing it *loud*, which is an unnatural Sound, and looketh so much like another Sex, that few Things are more offensive. That boisterous Kind of *Jollity* is as contrary to *Wit* and *Good Manners*, as it is to *Modesty* and *Virtue*. Besides, it is

BEHAVIOUR, &c. 77

a coarse kind of Quality, that throweth a Woman into a lower Form, and degradeth her from the Rank of those who are more refined. Some *Ladies* speak loud and make a noise to be the more minded, which looketh as if they beat their *Drums* for *Volunteers*; and if by Misfortune none come in to them, they may, not without Reason, be a good deal out of Countenance.

There is one Thing yet more to be avoided, which is the *Example* of those who intend nothing farther than the Vanity of *Conquest*, and think themselves secure of not having their Honour tainted by it. Some are apt to believe their *Virtue* is too *obscure* and not enough known, except it is exposed to a *broader Light*, and set out to its best Advantage by some publick Trials. These are dangerous Experiments, and generally fail, being built upon so weak a Foundation, as that of a too great *Confidence* in our selves. It is

78 Advice to a Daughter.

as safe to play with Fire, as to dally with Gallantry. Love is a Passion that hath Friends in the Garrison, and for that Reason must, by a Woman, be kept at such a distance, that she may not be within the Danger of doing the most usual thing in the World, which is conspiring against her self: Else the humble Gallant, who is only admitted as a Trophy, very often becometh the Conqueror; he putteth on the Style of Victory, and from an Admirer groweth into a Master, for so he may be called from the Moment he is in Possession. The first Resolutions of stopping at good Opinion and Esteem, grow weaker by degrees against the Charms of Courtship skillfully applied. A Lady is apt to think a Man speaketh so much Reason whilst he is Commending her, that she hath much ado to believe him in the wrong when he is making Love to her: And when besides the natural Inducements your Sex hath to be merciful, she is bribed

BEHAVIOUR, &c. 79

bed by well-chosen *Flattery*, the poor Creature is in danger of being caught like a Bird listening to the Whistle of one that hath a Snare for it. *Conquest* is so tempting a Thing, that it often maketh Women mistake Men's *Submissions*; which with all their fair Appearance, have generally less *Respect* than *Love* in them. You are to remember, that Men who say extreme fine Things, many Times say them most for their own Sakes; and that the vain Gallant is often as well pleased with his own *Compliments*, as he could be with the kindest *Answer*. Where there is not that *Offensation*, you are to suspect there is *Design*. And as strong *Perfumes* are seldom used but where they are necessary to smother an unwelcome *Scent*, so excessive good *Words* leave room to believe they are strew'd to cover something, which is to gain Admittance under a Disguise. You must therefore be upon your Guard, and consider, that of the two, *Respect*

80 *Advice to a Daughter.*

Spell is more dangerous than *Anger*. It puts even the best Understandings out of their Place for the Time, till their second Thoughts restore them; it stealeth upon us insensibly, and throweth down our *Defences*, and maketh it too late to resist, after we have given it that Advantage. Whereas *Railing* goeth away in Sound; it hath so much Noise in it, that by giving warning it bespeaketh Caution. *Respect* is a slow and sure *Poison*, and like *Poison* swelleth us within our selves. Where it prevaieth too much it groweth to be a kind of *Apoplexy* in the Mind, turneth quite round, and after it hath once seiz'd the Understanding, becometh mortal to it. For these Reasons, the safest way is to treat it like a sly Enemy, and to be perpetually upon the watch against it.

I will add one *Advice* to conclude this Head, which is, that you will let every seven Years make some Alteration in you towards the *Grave* Side,

BEHAVIOUR, &c. 81

side, and not be like the *Girls* of Fifty, who resolved to be always *Young*, whatever *Time* with his *Iron Teeth* hath determined to the contrary. *Unnatural Things* carry a *Deformity* in them never to be *disguised*; the *Liveliness* of *Youth* in a *riper Age*, looketh like a *new Patch* upon an *old Gown*; so that a *Gay Matron*, a *cheerful old Fool*, may be reasonably put into the *List* of the *Tamer Kind* of *Monsters*. There is a certain *Creature* call'd a *Grave Hobby-Horse*, a kind of a *she Numps*, that pretendeth to be pulled to a *Play*, and must needs go to *Bartholomew Fair*, to look after the *young Folks*, whom she only seemeth to make her *Care*, in reality she taketh them for her *Excuse*. Such an old *Butterfly* is of all *Creatures* the most *ridiculous*, and the soonest found out. It is good to be early in your *Caution*, to avoid any thing that cometh within distance of such *despicable Patterns*, and not like some *Ladies*, who defer

86 Advice to a Daughter.

their *Discretion*, till they have been so long in Possession of being laugh- ed at, that the World doth not know how to change their Style, even when they are reclaimed from that which gave the first Occasion for it.

The Advantages of being reserved are too many to be set down; I will only say, that it is a Guard to a good *Woman*, and a Disguise to an ill one. It is of so much use to both, that those ought to use it as an *Artifice*, who refuse to practise it as a *Virtue*.



FRIEND

FRIENDSHIPS.

I Must in a particular Manner recommend to you a strict Care in the Choice of your *Friendships*. Perhaps the best are not without their *Objections*; but however, be sure that yours may not stray from the Rules which the wiser Part of the World hath set to them. The Leagues *Offensive* and *Defensive* seldom hold in *Politicks*, and much less in *Friendships*. The violent *Intimacies*, when once broken, of which they scarce ever fail, make such a *Noise*; the Bag of Secrecy untied, they fly about like Birds let loose from a Cage, and become the *Entertainment* of the Town. Besides, these great *Dearnesses* by degrees grow *injurious* to the rest of your *Acquaintance*, and throw them off from you. There is such an *Offensive* Distinction when the dear Friend cometh into the Room, that it is *stinging* Stones at the Company, who are not apt to forgive it.

Do

84 *Advice to a Daughter.*

Do not lay out your *Friendship* too lavishly at first, since it will, like other things, be so much the sooner spent; neither let it be of too sudden a growth; for as the Plants which shoot up too fast are not of that Continuance, as those which take more time for it; so too swift a Progress in pouring out your *Kindness*, is a certain Sign that by the Course of Nature it will not be long-lived. You will be responsible to the World, if you pitch upon such *Friends* as at the time are under the Weight of any criminal *Objection*. In that Case you'll bring yourself under the Disadvantages of their *Character*, and must bear your Part of it. *Choosing* implieth approving; and if you fix upon a *Lady* for your *Friend* against whom the World shall have given Judgment, 'tis not so well natur'd as to believe you are altogether averse to her Way of living; since it doth not discourage you from admitting her into your *Kindness*: And Resemblance of Inclinations

FRIENDSHIPS. 85

nations being thought none of the least Inducements to *Friendship*, you will be looked upon at least as a Well-wisher if not a Partner with her in her Faults. If you can forgive them in another, it may be presumed you will not be less gentle to your self; and therefore you must not take it ill, if you are reckoned a *Croupiere*, and condemned to pay an equal Share with such a Friend of the *Reputation* she hath lost.

If it happeneth that your *Friend* should fall from the State of *Innocence* after your Kindness was engaged to her, you may be slow in your Belief in the Beginning of the Discovery: But as soon as you are convinced by a *rational Evidence*, you must without breaking too roughly, make a fair and a quick Retreat from such a *Mistaken Acquaintance*: Else by moving too slowly from one that is so tainted, the Contagion may reach you so far, as to give you Part of the *Scandal*, tho' not of the *Guilt*.
This

88 *Advice to a Daughter.*

This Matter is so nice, that as you must not be too hasty to join in the Censure upon your Friend when she is accused, so you are not on the other Side to defend her with too much warmth; for if she should happen to deserve the Report of Common Fame, besides the Vexation belongeth to such a Mistake, you will draw an ill Appearance upon your self, and it will be thought you pleaded for her not without some Consideration of your self. The Anger which must be put on to vindicate the Reputation of an injur'd Friend, may incline the Company to suspect you would not be so zealous, if there was not a possibility that the Case might be your own. For this Reason you are not to carry your Dearnest so far, as absolutely to loose your Sight where your Friend is concerned. Because Malice is too quick-sighted, it doth not follow, that Friendship must be blind: There is to be a Mean between those two Extreams, else your

Ex-

FRIENDSHIPS. 87

Excess of Good Nature may betray you into a very ridiculous Figure, and by degrees you may be prefer'd to such Offices as you will not be proud of. Your Ignorance may lessen the Gush, but will improve the Jest upon you, who shall be kindly solicitous to procure a Meeting, and innocently contribute to the Ills you would avoid: Whilst the Contriving Lovers, when they are alone, shall make you the Subject of their Mirth, and perhaps (with Respect to the Goddess of Love be it spoken) it is not the worst part of their Entertainment, at least it is the most lasting, to laugh at the believing Friend, who was so easily deluded.

Let the good Sense of your Friends be a chief Ingredient in your Choice of them; else let your Reputation be never so clear, it may be clouded by their Impertinence. It is like our Houses being in the Power of a drunken or a careless Neighbour; only so much worse, as that there will

88 *Advice to a Daughter.*

will be no Insurance here to make you amends, as there is in the Case of Fire.

To conclude this Paragraph; If *Formality* is to be allowed in any Instance, it is to be put on to resist the Invasion of such forward Women as shall press themselves into your *Friendship*, where if admitted, they will either be a Snare or an Incumbrance.



CEN

CENSURE.

I Will come next to the Consideration, how you are to manage your *Censure*; in which both Care and Skill will be a good deal required. To distinguish is not only *natural* but *necessary*; and the Effect of it is, That we cannot avoid giving Judgment in our Minds, either to *absolve* or *condemn* as the Case requir-eth. The *Difficulty* is, to know when and where it is fit to proclaim the *Sentence*. An Aversion to what is *Criminal*, a *Contempt* of what is *Ridiculous*, are the inseparable *Companions* of Understanding and Virtue; but the letting them go farther than our own *Thoughts*, hath so much Danger in it, that though it is neither possible nor fit to *suppress* them intirely, yet it is necessary they should be kept under very great *Restraints*. An *unlimited Liberty* of this kind is little less than sending a *Herald* and proclaiming War to the World,

90 *Advice to a Daughter.*

World; which is an *angry Beast* when so provoked. The Contest will be *unequal*, though you are never so much in the right. And if you begin against such an Adversary, it will tear you in Pieces, with this Justification, that it is done in its own defence. You must therefore take heed of *Laughing*, except in Company that is very sure. It is throwing Snow-balls against Bullets; and it is the *Disadvantage* of a Woman, that the Malice of the World will help the Brutality of those who will throw a *stones* *Unwits* upon her. You are for this Reason to suppress your *Impatience* for Fools; who besides they are too strong a Party to be unnecessarily provoked, are of all others the most dangerous in this Case. A *Blockhead* in his Rage will return a *well* *jest* that will be hearty, though there is not a Grain of Wit in it. Others will do it with more Art, and you must not think your self secure because your Reputation

tation may perhaps be out of the
 reach of *ill-will*; for if it findeth
 that Part guarded, it will seek one
 which is more exposed. It lieth,
 like a corrupt Humour in the Body,
 to the weakest Part. If you have a
 tender Side, the World will be sure
 to find it; and to put the worst Co-
 lour upon all you say or do, give an
Approbation to every thing that may
 lessen you, and a *spiteful Turn* to eve-
 ry thing that might recommend you.
Anger layeth open those Defects
 which *Friendship* would not see, and
Civility might be willing to forget;
Malice needeth no such *Invitation* to
 encourage it, neither are any Pains
 more superfluous than those we take
 to be ill spoken of. If *Envy*, which
 never dyeth, and seldom sleepeth, is
 content sometimes to be in a *Slum-*
ber, it is very unskillful to make a
 noise to awake it, or has doubt
 Besides, your *Wit* will be misap-
 plied if it is wholly directed to dis-
 cern the Faults of others; when it is
 so

92 *Advice to a Daughter.*

so necessary to be often used to mend and prevent your own. The sending our *Thoughts* too much abroad hath the same Effect, as when a *Family* never stayeth at Home; *Neglect* and *Disorder* naturally followeth; as it must do within our selves, if we do not frequently turn our Eyes inwards, to see what is amiss with us, where it is a Sign we have an *unwelcome Prospect*, when we do not care to look upon it, but rather seek our *Consolations* in the *Faults* of those we converse with.

Avoid being the first in fixing a *hard Censure*; let it be confirmed by the general *Voice*, before you give in to it; neither are you then to give Sentence like a *Magistrate*, or as if you had a *special Authority* to bestow a good or ill Name at your Discretion. Do not dwell too long upon a *weak Side*, touch and go away; take Pleasure to stay longer where you can commend, like Bees that fix only upon those Herbs out of which they may

CENSURE. 93

may extract the Juice of which their Honey is composed. A *Virtue* stuck with *Bristles* is too rough for this Age; it must be adorn'd with some *Flowers*, or else it will be unwillingly entertained; so that even where it may be fit to strike, do it like a *Lady*, gently; and assure your self, that where you care to do it, you will wound others more, and hurt your self less, by soft *Strokes*, than by being *harsh* or *violent*.

The Triumph of *Wit* is to make your good *Nature* subdue your *Censure*; to be quick in seeing *Faults*, and slow in exposing them. You are to consider, that the invisible Thing called a *Good Name*, is made up of the Breath of Numbers that speak well of you; so that if by a *disobliging Word* you silence the *meanest*, the *Gale* will be less strong which is to bear up your *Esteem*. And though nothing is so vain as the eager Pursuit of empty *Applause*, yet to be well thought of, and to be kindly used
by

94 *Advice to a Daughter.*

by the World, is like a *Glory* about
a Woman's *Head*; 'tis a *Perfume* she
carrieth about with her, and leaveth
wherever she goeth; 'tis a *Charm*
against *Ill-will*, *Malice*, may empty
her *Quiver*, but cannot wound; the
Dirt will not stick, the *Jests* will not
take: Without the *Consent* of the
World a *Scandal* doth not go deep;
it is only a *flight Stroke* upon the in-
jured *Party*, and corneth with the
greater *Force* upon those that gave it.

The *Flame* of *Love* is to make
your *Heart* *Warm* *Indure* your *Love*
to be *Quick* in *Love* *Love*
and *Love* *Love* *Love* *Love*
no *Love* *Love* *Love* *Love*
called a *Love* *Love* *Love* *Love*
the *Love* *Love* *Love* *Love*
well of you, *Love* *Love* *Love* *Love*
and you *Love* *Love* *Love* *Love*
and will be *Love* *Love* *Love* *Love*
and *Love* *Love* *Love* *Love*
nothing is *Love* *Love* *Love* *Love*
fair of *Love* *Love* *Love* *Love*
sought of, and to be *Love* *Love* *Love* *Love*
by



VANITY and AFFECTATION.

I Must with more than ordinary *Earnestness* give you Caution against *Vanity*, it being the Fault to which your Sex seemeth to be most inclined; and since *Affectation* for the most Part attendeth it, I do not know how to divide them. I will not call them *Twins*, because more properly *Vanity* is the *Mother*, and *Affectation* is the darling *Daughter*; *Vanity* is the Sin, and *Affectation* is the Punishment; the first may be called the *Root of Self-Love*, the other the *Fruit*. *Vanity* is never at its full growth till it spreadeth into *Affectation*, and then it is compleat.

Not to dwell any longer upon the Definition of them, I will pass to the Means and Motives to avoid them. In order to it, you are to consider, that the World challengeth the Right of distributing Esteem and
Ap-

96 *Advice to a Daughter.*

Applause; so that where any assume by their single Authority to be their own *Carvers*, it groweth angry, and never faileth to seek *Revenge*. And if we may measure a Fault by the Greatness of the *Penalty*, there are few of a higher Size than *Vanity*, as there is scarce a Punishment which can be heavier than that of being laughed at.

Vanity maketh a Woman tainted with it, so top-full of her self, that she spilleth it upon the *Company*. And because her own Thoughts are intirely employ'd in *Self-Contemplation*, she endeavoureth, by a cruel Mistake, to confine her *Acquaintance* to the same narrow Circle of that which only concerneth her *Ladyship*, forgetting that she is not of half that *Importance* to the World that she is to her self; so mistaken she is in her Value, by being her own Appraiser. She will fetch such a Compass in Discourse to bring in her beloved *Self*, and rather than fail her

VANITY, &c. 97

her fine Petty-Coat, that there can hardly be a better Scene than such a Tryal of ridiculous Ingenuity. It is a Pleasure to see her angle for *Com-
mendations*, and rise so dissatisfied with the Ill-bred Company if they will not bite. To observe her throwing her Eyes about to fetch in Prisoners, and go about cruising like a Privateer, and so out of Countenance, if she return without Booty, is no ill Piece of Comedy. She is so eager to draw Respect, that she always misseth it, yet thinketh it so much her due, that when she faileth, she groweth *despish*, not considering, that it is impossible to commit a Rape upon the Will; that it must be fairly gained, and will not be taken by Force; and that in this Case, the Tax ever raiseth highest by a *Ben-
volence*. If the World instead of admiring her *imaginary Excellencies*, taketh the Liberty to laugh at them, she appealeth from it to her self, for whom she giveth Sentence, and pro-

E

claimeth

98 *Advice to a Daughter.*

claimeth it in all Companies. On the other Side, if encouraged by a civil Word, she is so obliging, that she will give Thanks for being laughed at in good Language. She taketh a Compliment for a Demonstration, and setteth it up as an Evidence, even against her Looking-Glass. But the good Lady, being all this while in a most profound Ignorance of her self, forgetteth that Men would not let her talk upon them, and throw so many senseless Words at their Head, if they did not intend to put her Person to Fine and Ransome, for her Impertinence. Good Words of any other Lady are so many Stones thrown at her, she can by no means bear them, they make her so uneasy, that she cannot keep her Seat, but up she riseth and goeth Home half burst with Anger and Strait-Lacing. If by great chance she saith any thing that hath Sense in it, she expecteth such an excessive Rate of Commendations, that to her thinking the Company ever riseth

riseth in her *Debt*. She looketh upon *Rules* as things made for the common People, and not for Persons of her *Rank*; and this Opinion sometimes tempteth her to extend her Prerogative to the dispensing with the Commandments. If by great Fortune she happeneth, in spite of her *Vanity*, to be honest, she is so troublesome with it, that as far as in her lieth, she maketh a scurvy Thing of it. Her bragging of her *Virtue*, looketh as if it cost her so much Pains to get the better of her Self, that the *Inferences* are very ridiculous. Her good Humour is generally applied to the laughing at good *Sense*. It would do one good to see how heartily she despiseth any Thing that is fit for her to do. The greatest Part of her *Fancy* is laid out in chusing her *Gown*, as her *Discretion* is chiefly imployed in not paying for it. She is faithful to the *Fashion*, to which not only her *Opinion*, but her *Senses* are wholly resigned: So obsequious she is to it,

100 *Advice to a Daughter.*

it; that she would be ready to be reconciled even to *Virtue* with all its Faults, if she had her Dancing-Master's Word that it was practised at Court.

To a Woman so composed when *Affectation* cometh in to improve her *Character*, it is then raised to the highest *Perfection*. She first setteth up for a *fine Thing*, and for that Reason will distinguish her self right or wrong, in every thing she doth. She would have it thought that she is made of so much the *finer Clay*, and so much more *sifted* than ordinary, that she hath no *common Earth* about her. To this end she must neither move nor speak like other Women, because it would be *vulgar*; and therefore must have a Language of her own, since *ordinary English* is too coarse for her. The *Looking-Glass* in the Morning dictateth to her all the *Motions* of the Day, which by how much the more *studied*, are so much the more *mistaken*. She cometh
into

into a Room as if her Limbs were set on with ill made Screws, which maketh the Company fear the pretty Thing should leave some of its *Artificial Person* upon the Floor. She doth not like herself as *God Almighty* made her, but will have some of *her own Workmanship*; which is so far from making her a better Thing than a *Woman*, that it turneth her into a worse Creature than a *Monkey*. She falleth out with *Nature*, against which she maketh War without admitting a *Truce*, those Moments excepted in which her *Gallant* may reconcile her to it. When she hath a mind to be *soft* and *languishing*, there is something so unnatural in that *affected Easiness*, that her Frowns could not be by many Degrees so forbidding. When she would appear unreasonably *humble*, one may see she is so excessively *proud*, that there is no enduring it. There is such an *impertinent Smile*, such a *satisfied Simper*, when she faintly disowneth some

102 *Advice to a Daughter.*

fullsome Commendation a Man happeneth to bestow upon her against his Conscience, that her *Thanks* for it are more visible under such a thin *Disguise* than they could be if she should *print* them. If a *handsomer Woman* taketh any Liberty of *Dressing* out of the ordinary Rules, the mistaken Lady followeth, without distinguishing the unequal *Pattern*, and maketh herself uglier by an Example misplaced; either forgetting the Priviledge of good Looks in another, or presuming, without sufficient Reason upon her own. Her *Discourse* is a senseless Chime of empty Words, a heap of *Compliments* so equally applied to differing Persons, that they are neither valued nor believed. Her Eyes keep pace with her *Tongue*, and are therefore always in Motion. One may discern that they generally incline to the *compassionate* Side, and that, notwithstanding her Pretence to *Virtue*, she is gentle to distressed *Boys*, and Ladies that are merciful. *She*

She will repeat the tender Part of a *Play* so feelingly, that the Company may guess, without Injustice, she was not altogether a *disinterested Spectator*. She thinketh that *Paint* and *Sin* are conceal'd by railing at them. Upon the latter she is less hard, and being divided between the two opposite Prides of her *Beauty* and her *Virtue*, she is often tempted to give broad Hints that somebody is dying for her; and of the two she is less unwilling to let the World think she may be sometimes *profan'd*, than that she is never *worshipped*.

Very great *Beauty* may perhaps so dazzle for a time, that Men may not so clearly see the *Deformity* of these *Affectations*; but when the *Brightness* goeth off, and that the *Lover's Eyes* are by that Means set at Liberty to see Things as they are, he will naturally return to his Senses, and recover the Mistake into which the *Lady's good Looks* had at first engaged him. And being once undeceived,

104 Advice to a Daughter.

ceaseth to worship that as a Goddess
which he seeth only an Artificial
Shrine moved by Wheels and Springs,
to delude him. Such Women please
only like the first opening of a Scene,
that hath nothing to recommend it
but the being new. They may be
compared to Flies, that have pretty
shining Wings for two or three hot
Months, but the first cold Weather
maketh an End of them; so the lat-
ter Season of these fluttering Creatures is
dismal: From their nearest Friends
they receive a very faint Respect;
from the rest of the World, the ut-
most Degree of Contempt.

Let this Picture supply the Place
of any other Rule, which might be
given to prevent your Resemblance to
it. The Defect of it, well consid-
ered, is Instruction enough; I mean
for the same Reason, that the Sight
of a Drunkard is a better Sermon
against that Vice, than the best
that was ever preached upon that
Subject.

PRIDE.

P R I D E.

AFTER having said this against *Vanity*, I do not intend to apply the same *Censure* to *Pride*, well placed, and rightly defined. It is an *ambiguous Word*; one Kind of it is as much a *Virtue*, as the other is a *Vice*: But we are naturally so apt to choose the *worst*, that it is become dangerous to commend the *best Side* of it.

A Woman is not to be proud of her fine Gown; nor when she hath less Wit than her Neighbours, to comfort herself that she hath more Lace. Some Ladies put so much Weight upon *Ornaments*, that, if one could see into their Hearts, it would be found, that even the Thoughts of *Death* is made less heavy to them by the Contemplation of their being laid out in State, and *honourably attended* to the *Grave*. One may come a good deal short of such an Ex-

106 *Advice to a Daughter.*

dream, and yet still be sufficiently *Impertinent*, by setting a wrong Value upon Things, which ought to be used with more Indifference. A Lady must not appear solicitous to ingross *Respect* to her self, but be content with a reasonable *Distribution*, and allow it to others, that she may have it returned to her. She is not to be troublefomely *nice*, nor distinguish her self by being too *delicate*, as if ordinary Things were too *coarse* for her; this is an *unmannerly* and an *offensive* Pride, and where it is practised, deserveth to be mortified, of which it seldom faileth. She is not to lean too much upon her *Quality*, much less to despise those who are below it. Some make *Quality* an *Idol*, and then their *Reason* must fall down and worship it. They would have the World think, that no *Amends* can ever be made for the want of a *great Title*, or an antient *Coat of Arms*. They imagine, that with these *Advantages* they stand upon

upon the higher *Ground*, which maketh them look down upon *Merit* and *Virtue*, as Things inferiour to them. This Mistake is not only senseless, but criminal too, in putting a greater Price upon that which is a Piece of good *Luck*, than upon Things which are valuable in themselves. *Laughing* is not enough for such a *Folly*; it must be severely whipped, as it justly deserves. It will be confessed, there are frequent *Temptations* given by *pert Upstarts* to be angry, and by that to have our Judgments corrupted in these Cases: But they are to be resisted; and the utmost that is to be allowed, is when those of a new *Edition* will forget themselves, so as either to brag of their weak *Side*, or to endeavour to hide their *Meanness* by their *Insolence*, to cure them by a little seasonable *Railery*, a little *Sharpness* well placed, without dwelling too long upon it.

These and many other *Kinds of Pride* are to be avoided.

That

108 *Advice to a Daughter.*

That which is to be recommended to you, is an Emulation to raise your self to a Character, by which you may be distinguished; an Eagerness for Precedence in *Virtue*, and all such other things as may gain you a greater Share of the good Opinion of the World. *Esteem to Virtue* is like a *cherishing Air* to *Plants* and *Flowers*, which maketh them blow and prosper; and for that Reason it may be allowed to be in some Degree the *Cause* as well as the *Reward* of it. That *Pride* which leadeth to a good End, cannot be a *Vice*, since it is the beginning of a *Virtue*; and to be pleased with just *Applause*, is so far from a *Fault*, that it would be an *ill Symptom* in a Woman, who should not place the greatest Part of her Satisfaction on it. *Humility* is no doubt a great *Virtue*; but it ceaseth to be so, when it is afraid to scorn an *ill Thing*. Against *Vice* and *Folly* it is becoming your Sex to be *haughty*; but you must not carry the *Contempt* of Things.

Things to Arrogance towards Persons, and it must be done with fitting Distinctions, else it may be inconvenient by being unseasonable. A Pride that raiseth a little Anger to be outdone in any thing that is good, will have so good an Effect, that it is very hard to allow it to be a Fault.

Ourselves
It is no easy matter to carry even between these differing Kinds described; but remember that it is safer for a Woman to be thought too proud, than too familiar.



1001

DIVERSIONS.

THE last Thing I shall recommend to you, is a wise and a safe Method of using *Diversions*. To be too eager in the Pursuit of Pleasure whilst you are young, is dangerous; to catch at it in riper Years, is grasping a Shadow; it will not be held. Besides, that by being less natural it groweth to be indecent. *Diversions* are the most properly applied, to ease and relieve those who are oppressed, by being too much imployed. Those that are idle have no need of them, and yet they, above all others, give themselves up to them. To unbend our *Thoughts*, when they are too much stretched by our Cares, is not more natural than it is necessary, but to turn our whole Lives into a *Holiday*, is not only ridiculous but destroyeth Pleasure instead of promoting it. The
Mind

DIVERSIONS. 111

Mind like the *Body* is tired by being always in one Posture, too serious breaketh, and too diverting looseth it. It is *Variety* that giveth the Relish; so that *Diversions* too frequently repeated, grow first to be indifferent, and at last tedious: Whilst they are well-chosen and well-timed, they are never to be blamed; but when they are used to an Excess, though very innocent at first, they often grow to be criminal, and never fail to be impertinent.

Some Ladies are bespoken for Merry-Meetings, as *Bessus* was for Duels. They are engaged in a Circle of *Idleness*, where they turn round for the whole Year, without the Interruption of a serious Hour. They know all the Players Names, and are intimately acquainted with all the Booths in *Bartholomew-Fair*. No Soldier is more Obedient to the sound of his Captain's Trumpet, than they are to that which summoneth them to a Puppet-Play or a Monster.

The

112 *Advice to a Daughter.*

The Spring that bringeth out *Flies*,
and *Fools*, maketh them Inhabitants
in *Hyde-Park*; in the Winter they are
an Incumbrance to the *Play-House*,
and the Ballast of the *Drawing Room*.
The Streets all this while are so
weary of these daily Faces, that
Men's Eyes are overlaid with them.
The Sight is glatted with fine things,
as the *Stomach* with sweet ones;
and when a fair *Lady* will give too
much of herself to the World, she
groweth luscious, and oppresseth in-
stead of pleasing. These jolly *La-*
diess do so continually seek *Diversion*,
that in a little Time they grow into
a *Fest*, yet are unwilling to remem-
ber, that if they were seldomer seen,
they would not be so often *laughed*
at. Besides, they make themselves
Cheap, than which there cannot be
an *unkinder* Word bestowed upon your
Sex.

To Play sometimes, to entertain
Company, or to divert your self, is
not to be disallowed; but to do it
so

DIVERSIONS. 113

So often as to be called a *Gamster*, is to be avoided, next to the Things that are most *criminal*. It hath Consequences of *several Kinds* not to be endured; it will engage you into a Habit of *Idleness* and *Ill-hours*, draw you into mixed *Company*, make you neglect your *Civilities* abroad, and your *Business* at home, and impose into your *Acquaintance* such as will do you no Credit.

To deep *Play* there will be yet greater *Objections*: It will give *Occasion* to the World to ask *spiteful Questions*: How you dare venture to *loose*, and what Means you have to pay such great *Sums*? If you pay *exactly*, it will be enquired from whence the *Money* cometh? If you owe, and especially to a Man, you must be so very *Civil* to him for his *Forbearance*, that it layeth a ground of having it farther improved; if the *Gentleman* is so disposed; who will be thought no unfair *Creditor*, if where the *Estate* faileth he seizeth
upon

114 *Advice to a Daughter.*

upon the Person. Besides, if a *Lady* could see her own Face upon an ill *Game*, at a deep *Stake*, she would certainly forswear any thing that could put her Looks under such a *Disadvantage*.

To *Dance* sometimes will not be imputed to you as a *Fault*; but remember that the *Ends* of your *Learning* it, was that you might the better know how to move *gracefully*. It is only an *Advantage* so far; when it goeth beyond it, one may call it *excelling* in a *Mistake*, which is no very great *Commendation*. It is better for a *Woman* never to *Dance*, because she hath no *Skill* in it, than to do it too often, because she doth it well. The easiest as well as the safest *Method* of doing it is in *private Companies*, amongst *particular Friends*, and then carelessly like a *Diversiſion*, rather than with *Solemnity*, as if it was a *Business*, or had any thing in it to deserve a *Months Preparation* by serious *Conference* with a *Dancing-Master*.

noqu

Much

DIVERSIONS 115

Much more might be said to all
 these Heads, and many more might
 be added to them: But I must re-
 strain my Thoughts, which are full
 of my Dear Child, and would over-
 flow into a Volume, which would
 not be fit for a *New Years-Gift*. I
 will conclude with my warmest
 Wishes for all that is good to you.
 that you may live so as to be an
 Ornament to your Family, and a
 Pattern to your Sex. That you may
 be blessed with a Husband that may
 value, and Children that may inhe-
 rit, your Virtue; that you may shine
 in the World by a true Light, and
 silence Envy by deserving to be e-
 steemed; that Wit and Virtue may
 both conspire to make you a great
 Figure: When they are separated,
 the first is so empty, and the other
 so faint, that they scarce have right
 to be commended. May they there-
 fore meet and never part; let them
 be your Guardian Angels, and be
 sure never to stray out of the Di-
 stance



116 *Advice to a Daughter.*

stance of their joint Protection. May you so raise your Character, that you may help to make the next Age a better Thing, and leave Posterity in your Debt for the Advantage it shall receive by your Example.

Let me conjure you, *My Dearest*, to comply with this kind Ambition of a Father, whose Thoughts are so ingaged in your behalf, that he reckoneth your Happiness to be the greatest Part of his own.

FINIS.



BOOKS

Printed for D. MIDWINTER, at
the Three Crowns in St. Paul's
Church-yard.

IN FOLIO.

Lexicon Technicum, or an Universal En-
glish Dictionary of Arts and Sciences,
in 2 Vol. By John Harris, D. D.

Navigantium atque Itinerantium Bibliotheca;
or a compleat Collection of Voyages and
Travels into all Parts of the World, in
2 large Vol.

An Exposition of the Creed, by John Lord
Bishop of Chester. The 11th Edition, Revised
and Corrected. With a new Index.

An Exposition on the 39 Articles of the
Church of England, by Gilbert Lord Bishop
of Sarum.

An Ecclesiastical History of Great-Britain,
chiefly of England, from the first Planting of
Christianity to this present Time: With a
brief Account of the Affairs of Religion in
Ireland. By Jer. Collyer, M. A. in 2 Vol.

An Historical and Critical Dictionary, by
Monsieur Bayle. Translated into English, with
many Additions and Corrections made by the
Author himself, that are not in the French
Editions. In 4 Vol.

Rushworth's Collections, with the Tryal of
the Earl of Strafford. In 8 Vol.

Anatomy of the Body of Man, in Cuts
Pasted.

Stow's Survey of London and Westminster.
In 2 Vol. Dr.

Books Printed for D. Midwinter.

Dr. Owen's History of the Lives, Acts, Death and Martyrdoms of the Primitive Fathers, for the first 4 Centuries, in 1 Vol.

The History of the Reformation of the Church of England. By Gilbert Lord Bishop of Sarum. In 3 Vol.

Ezekiel Hopkins, late Lord Bishop of London-Derry in Ireland, his Works collected into one Vol. The 3d Edition.

Silva, or a Discourse of Forest Trees. Terra, a Philosophical Discourse of Earth. To which are added, Pomona, Kalendarium Hortense, and a Discourse of Sallets. By John Evelyn, Esq. Fellow of the Royal Society.

A new Account of East-India and Persia, being 9 Years Travels in those Countries. By John Fryer, M. D. Fellow of the Royal Society; with several Maps and Figures.

In Octavo and Duodecimo.

Primitive Christianity. 6 Edit. by Dr. Cave. Drelincourt against the Fears of Death. Translated into English.

Magne Britannicæ Notitia, or the Present State of Great-Britain. By John Chamberlayne, Esq. in 2 Parts. The 16th Edition, with great Additions.

Judge Hale's Contemplations Moral and Divine.

The Daily Office of the Sick, 12mo.

Hill's Arithmetick, recommended by Mr. Humphry Ditton.

The Practice of Piety, in 8vo and 12mo.

St. Augustine's Meditations. Made English by

Books Printed for D. Midwinter.

by Geo. Stanbop, D. D. Dean of *Canterbury*.
The 3d Edition.

Fifteen Sermons preach'd at *Boyle's* Lecture
and on other Occasions, by *John Williams*,
Lord Bishop of *Chichester*.

Sermons preach'd upon several Occasions,
by *John Wilkins*, Lord Bishop of *Chester*. The
2d Edition.

Of the Principles and Duties of Natural
Religion, in two Books, by *John Wilkins*,
late Lord Bishop of *Chester*. To which is
added, his Funeral Sermon by the Bishop of
Worcester. The 7th Edition.

Puffendorff's Introduction to the History
of the principal Kingdoms and States of *Eu-*
rope, &c.

Miscellanies, by the late Marq. of *Halifax*,
The History of the Republick of *Holland*,
in 2 Vol.

Reflections on Ridicule, in 2 Vol. 12mo.

Goodman's Winter Evening Conference, 8vo.

— Parable of the Prodigal Son, 8vo.

Mr. Spinks Collect. of Devotions and Medi-
tations, 8vo.

Bp. *Patrick's* Mensa Mystica, 8vo.

— Devout Christian 12mo.

— Christian Sacrifice, 12mo.

Bishop *Burnet's* Abridgment of the History
of the Reformation.

— His Life of the Earl of *Rocheſter*.

The History of Don *Quixote*, by *Martinez*, in
4 Vol. 12mo.

An Historical Account of the Manners and
Behaviour of the Christians, throughout the
seve-

Seven Ages of the Church: Written in French
by Monk *Flcury*, and translated into *English*.
Royal Dictionary abridged of French and En-
glish, by Mr. *A. Bryer*.

Lives and Characters of the English Dramatick Poets: And an exact Account of all the Plays that were ever yet printed in the English Tongue.

The Tables of Epos, with the Moral Reflexions of Monsieur Boileau, translated from the French.

C. Julius Caesar's Commentaries of his Wars in Gaul, and Civil War with Pompey, &c. Made English from the original Latin, by Capt. Martin Bladine. 2d Edit. improv'd.

The Works of Mr. Francis Beaumont and Mr. John Fletcher, in 7 Vol. Adorn'd with Cuts. Revised and Corrected. With some Account of the Lives and Writings of the Authors.

The Works of Ben. Jonson, the Poet, in 5 Vol. with Cuts.

Preparation for Death; being a Letter sent to a young Gentlewoman in France, in a dangerous Distemper, of which she died, by the Archbishop of Cambray, 12mo. The 7th Edit.

Drexelius upon Eternity. Translated by Ralph Winterston.

Dr. Taylor's Living and Dying, 8vo.

— Golden Grove, 12mo.

Archbishop Whit's Sermons in 3 Vol. 8vo.

Causes of the Corruption of Christians, by Oservald, 8vo.

Curious of Long Life and Health, 8vo.



